

The Indian Missionary Record

VOL. 3, No. 6.

SEPTEMBER, 1940.

Published Monthly

QU'APPELLE INDIAN SCHOOL

Lebret, Sask.

NOTICE — SCHOOL RE-OPENS SEPTEMBER 15th

SUNDAY, SEPT. 15th is re-opening day for the school-year. The usual field-day will be held. Mass will be said at 11.00 a.m., after which dinner will be served to the Indian parents. Please come early Sunday.

BUS SCHEDULE

Wood Mountain: leaves Friday, 13th, 9 a.m.

Sioux Reserve: leaves the Mission church Sunday, 15th, at 10.00 a.m.

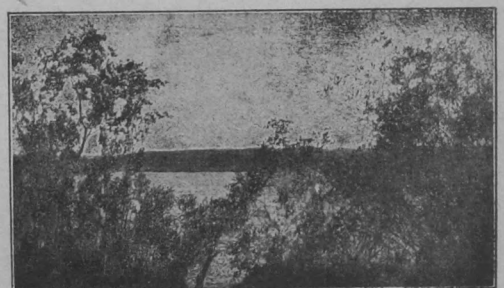
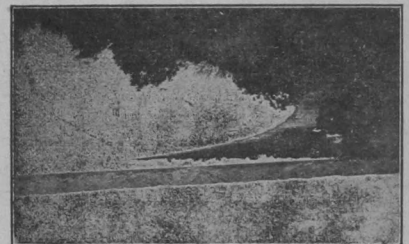
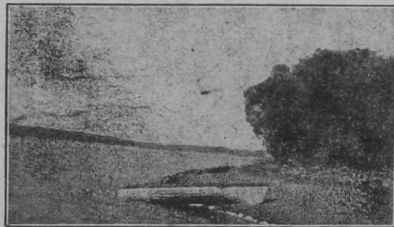
Assiniboines: leaves the Mission church Sunday, 15th, after Mass.

S. Lazare, Binscarth, Valley River, Crescent Lake: Tuesday, 17th.

Griswold, Pipestone, Carlyle: Thursday, 19th. (At Carlyle: early in the afternoon, at the Agency).

SUMMER-TIME IN THE QU'APPELLE VALLEY

(Courtesy: Valley Echo)



SASKATCHEWAN INDIANS SUPPORTING WAR EFFORT

At one time ready to resist paleface invasion of their country, Saskatchewan Indians are on the war-path again, this time to bolster the fight to defend paleface civilization from the Nazi hordes.

Information on enlistments and patriotic activities on the home front among the province's Indians was compiled from results of a special questionnaire circulated among the Indian agents in Saskatchewan by M. Christianson, general superintendent of Indian affairs.

Staunch activity on both the Allied home and battlefronts mocks the attacks made early in the year by a Berlin, Germany, newspaper, *Voelkischer Beobachter*, on the administration of Indian affairs in Canada, charging atrocities in the Indian department.

Indications are that the Canadian Indian will "go the last ditch" in defence of the principles represented by the great paleface ruler whom he saw over one year ago during the Royal visit.

A while ago an English writer made issue of having seen an Indian in the King's uniform. Officials of the Indian department think this must have been Solomon Mosquito, strapping 19-year-old buck of the Mosquito band in the Battleford agency who early in the war left the band for the Saskatoon Light infantry, now overseas.

From the Carlton agency came the best representation—12 Indians out of the known total enlistment of 27, between the ages of 19 and 35, who left their tribal background to help beat Hitler. Indians are represented in the Saskatoon Light infantry, South Saskatchewan regiment, First Ammunition Parks corps, 14th Field ambulance, Regina Rifles, and the 113th Field battery.

In the Regina Rifles is Donald Thomas of the Peepeekisis band in the File Hills agency.

On the home front they are no less active. Their donations to the Red Cross have been generous as have their offers for purchase of war savings stamps to help "stamp out Hitler".

It is interesting to note that chiefs and councillors of many bands have signed resolutions having the approval of a majority vote democratically taken, to convert large sums of band fund interest money to war savings. This interest money is received by the Indians in the spring of each year and is interest received for land which the Indians have sold from the reservation limits to white settlers from time to time, through the Indian department. The money is held in trust by the Dominion government for the Indians, who are dealt with as minors.

From Fishing Lake band in Touchwood agency came a resolution for \$1,000 donation; Mistawasis band of Carlton agency besides contributing generously with man-power, voted the purchase of a Red Cross ambulance, at a cost of \$2,080.

Chief Joe Dreaver, a veteran of the Great War, is the man responsible in the first instance for the organization that has brought the donation to the Canadian authorities. The Indians voted unanimously to help the war effort by taking \$2,080 from their band fund.



Indians of two reserves Crooked Lake agency have demonstrated their patriotism in a tangible way towards the war effort of Canada. Following a conclave of the councilmen, the Indians, through G. A. Havers, who has been acting Indian agent at Crooked Lake agency, announced a donation of more than \$2,500.

When treaty payments were made at Ochapawace reserve recently, Indians there provided a box, in which they placed whatever they could deduct from their treaty money, to be the nucleus of a fund for war services.

From Kahkewistahaw band of Crooked Lake agency came a resolution for \$2,500 to be given the government as a gift for the war chest. Piapot band voted the purchase of \$800 in certificates. Amos Charles band asked the government to turn their interest money into

war savings certificates each year for the duration of the war.

Where band funds are low, however, the government will not approve of the donations. Interest money of band funds is used, among other things, to tide Indians over difficult periods of the year.

Notable among home front activities are those carried on by the File Hills agency. Indians there are "hot" Red Cross members according to Indian officials. A cursory glance at some of their activities justifies the term. At a July 1 sports day and bazaar they realized \$428.66 for the Red Cross. They also busy themselves with card and box socials, teas, wood draws, knitting of stockings and sewing of pyjamas. Recent shipment to Saskatchewan Red Cross headquarters in Regina contained 54-pairs stockings and 12 sets of pyjamas.

The first reported Indian donation, it is noted, was that of a Moose Mountain Indian who put a fine looking cow on the auction block.

Some reserves give their donations to Red Cross branches in nearby towns so that an accurate check is impossible, Mr. Christianson pointed out. Also the list of Indian enlistments is not complete.

Hobbema, Alta.—Three bands of Cree Indians on the reserve near here will donate an ambulance to the Royal Canadian Army Medical Corps, it was decided at a meeting during the weekend. The money will be drawn from interest due on funds owned by the bands which ordinarily would be distributed among the members on a per capita basis. The three bands include about 1,100 persons. Hobbema is 60 miles south of Edmonton.

Kenora, Ont.—The Indians in the Kenora agency are doing their share towards helping to win the war. Several Indians have enlisted, and one of them is Lieut.-Corporal.—The school teacher at the Whitefish Bay Catholic day-school arranged with the women of the Reserve to make twelve pairs of socks for the Red Cross. — At annuity payments this year, one of our Indians made a cash donation of \$5.00 to the Red Cross. One of the Indians has bought a \$100.00 War Savings Certificate.

EUROPEAN WAR NEWS

- May 14—The Netherlands capitulate.
May 28—King Leopold of Belgium surrenders.
June 2—The British Expeditionary Force evacuates Flanders.
June 5—The German Somme offensive begins in France.
June 10—Mussolini enters war against the Allies.
June 14—Germans occupy Paris.
June 17—Petain, succeeding Reynaud as premier of which the Germans sued for peace in 1918. France asks Germany for an armistice.
June 22—French delegates accept peace terms at Compiegne, in the same railway car in which the Germans accepted Italy's armistice terms.
June 24—France accepts Italy's armistice terms.
June 28—Russia occupies Bessarabia and northern Bukovina in Rumania.
July 3—Britain seizes, destroys or bottles up a major part of the French navy.
July 9—British and Italian fleets clash off Malta.
July 22—Great Britain rejects Germany's peace offer.
July 27—At Havana, Cuba, 21 American Republics agree in Western hemisphere defense.
Aug. 6—Italy launches an offensive against Egypt and British Somaliland.
Aug. 9—Britain withdraws its garrisons from North China and Shanghai.
Aug. 12—Waves of German bombers attack along the British southern coast. Between Aug. 8th and 15th, according to the Canadian Press, the Germans lost 441 planes against Britain's 104.
Aug. 14—R.A.F. planes hammer persistently at German objectives and wreck Italian munition factories at Milan.
Aug. 19—British troops withdraw from Somaliland.
Aug. 19—At Ogdensburg, N.Y., the President of the United States, and the Canadian Premier discuss plans for a military alliance for defense of the north half of the western hemisphere.

Indians Have Annual Feast

CARLYLE, Sask., July 15. — A most successful three days of sport, dancing and feasting was enjoyed by the Indians of White Bear reserve, July 11, 12 and 13, on their picturesque groups three miles east of highway No. 9, Moose Mountain reserve.

The first day was open day and attracted a good crowd of visitors. In the hardball tournament the Indian team defeated Carlyle 3 to 0. Parkman easily defeated Indian team No. 2, and in the finals the Indian team won from Parkman, 9-7.

In softball the Indian school boys' team played a group of scouts from Carlyle Lake and were easily the victors. Athletic sports, races, etc., were keenly contested, while the half-mile bicycle race was quite exciting. Lawrence BigEagle winning first and Frank Favel, second. The pony race was a race all the way, Harvey Little Chief taking first, Chief Jimmy, second, and Lawrence Big Eagle third.

The Indian pow-wow dance in costume was again a popular feature, and this never fails to attract a crowd, more than 20 braves being in costume and some clever dances were put on.

The second and third days were for the Indians and were spent in games, ball, and dancing, together with addresses by prominent Indians. About 100 visiting Indians were present from other reserves.

Christianson Takes Over in New Post

M. Christianson, general superintendent of Indian agencies for Canada, department of mines and resources, Indian affairs branch, has arrived in Regina to take over the work of Dr. Robertson who died a few weeks ago.

Mr. Christianson is establishing headquarters here, and will have Saskatchewan to supervise, although he may be called at any time to do inspection work in other sections of Canada.

Mr. Christianson has had 27 years of experience in Indian affairs, and is not a newcomer to Saskatchewan. He joined the department of the interior in 1913, being appointed Indian agent at Pelly. After organizing that agency he was sent to Qu'Appelle, to take charge of the four reserves, Pasqua, Muscowpetung, Piapot and Standing Buffalo in 1917. In 1919 he was appointed inspector for Alberta, and in 1932 was appointed inspector general for Alberta and North West Territories, with headquarters at Calgary.

In 1937 he went to Ottawa and general superintendent of Indian agencies for the whole of Canada.

Mr. Christianson discussing his appointment here, said there was no new departure under consideration for the Indians of Saskatchewan, and he would carry on for the present under the system in vogue under Dr. Robertson.

Great Ovation for Indian Runner at Fort's Celebration

Big Crowd Cheers Paul to Fifth Triumph as Valley Sports Go Over With Real Bang

FORT QU'APPELLE, May 25.—They staged a colorful parade of sports in this historic valley town on the holiday, but there wasn't an athlete in the four-ring circus to compare with Paul LaSuisse, the hardy 34-year-old marathon runner who defies all comers in the 12-mile Leader-Post race around Echo lake. Paul won the grind for the fifth time, and a bumper crowd reserved the day's biggest ovation for the silent Indian. As he appeared on the hill leading to the finish line, the spectators rushed from every corner of the grounds and cheered him home with 23 minutes to spare over his nearest rival. And it was a proud Indian who scampered home, even if the time was 1:19, almost seven minutes above his own record, over a course that becomes tougher each year because of road conditions. They had said that Paul was getting along in years, but he gave them his answer as he neared the finish line by breaking into a sprint.

When it was over, he was barely breathing hard. He posed for a picture, scorned advice to lie down and rest up and in a few minutes was seen heading through the trees with his pals looking as fresh as a daisy.

This fifth triumph tied LaSuisse with John Wendell, famous Neudorf runner, who held sway before the Indian came into prominence. But LaSuisse holds the time record for the course and in the bargain won at Balcarres a year ago when the marathon was held at that point because the royal visit cancelled the Fort sports.

(Courtesy Regina Leader-Post)

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

Cum permissu superiorum.

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SEPTEMBER, 1940

EDITORIAL

CATHOLIC LIFE FOR THE INDIAN

Now that our Catholic Missions are spreading over all of Western Canada, every Indian has had, at one time or another, the opportunity to come in contact with the Church. Many are the causes which have attracted the Indian to Christianity. I would mention first of all the charities made to the Indians by the missionaries. The early missionaries who have visited the Indian camps and settlements have been most generous in helping the Indians in time of need. As the different districts were organized, boarding schools for the children were established as the only practical means of giving a thorough education to the Indian children, and to safeguard their health. The cooperation of the Government has enabled the mission schools to develop and become efficient institutions. It must be noted that a great deal of charity is exercised towards the Indians in these schools, through the work done by the priests and sisters, which is all done without remuneration. Only with this self-sacrificing generosity on the part of the staff of the schools are these institutions able to give so much results.

The work begun in the schools is continued by the missionaries who either live on the Reserves or visit them at frequent and regular intervals. Most of the chapels and residences erected for the needs of the Indian missions have been built through the generosity of the Church Extension Society, the missionaries themselves, and their friends and benefactors. The missionaries, whether priests or lay brothers, have donated millions of hours of manual labour without any remuneration. Their travel expenses are paid by the offerings of the faithful.

Another factor in the christianization of the Indians is found in the history of Western Canada. Early in the last century, travellers from Eastern Canada have come to the prairies to hunt and to trade in furs. Many of them have married Indian women, and have thus brought the Catholic religion to the aborigenes. The Faith has never been abandoned by these first settlers, even though it has been very difficult at times to secure priests to visit them. Through them the Catholic religion has spread to the northernmost limits of our country.

Such are the beginnings of Catholicism among the Indians of Canada. Our days see a new era beginning. Every Mission becomes a center of Catholic life along the lines of a parish. It has a school, a church, societies for men and women, a club room for the young people. Catholic literature is distributed regularly, social events bring the people together, Catholic Action is being prepared for in study clubs, and there is an awakening of the higher ideals of life which are the mark of a true christian life.

—G. L., O.M.I.

PIAPOT RESERVE NEWS

A farewell picnic in honour of the school children was held on August 29th at Piapot. The Mission chapel has been enlarged with a two-storey building; a fine hall is on the first floor, while upstairs there are two rooms for the missionary. Alterations made inside the chapel make it more attractive and larger; there is a choir loft, new altar and sanctuary. The chapel has been repainted, and the roof stained a brilliant red.

* * *

Homemakers' Club

A meeting was held at the Indian Hall after the land payment in May. Mr. Booth, the Agent, and Miss Ball, daughter of the former clerk at Broadview were present. Mrs. J. B. Kayasowatam was elected president, Mrs. Blanche Crowe, vice-president, and Flossie Rockthunder, sec.-treas. Mrs. B. Crowe had her children look after a potato field for the old people on the Reserve. These were very thankful for the help given to them this way. (Emma Crowe)

* * *

The Ladies of the Altar Society

The ladies in charge of the Altar Society are Mesdames Harry Ball, J. B. Kayasowatam, Anthony Ironchild and Harry Carrier. They have been faithful in the discharge of their duties and have taken pride in helping the church work. Messrs. H. Fox, A. Ironchild, F. Francis and G. Lavallee have brought wood to the church, and the Ladies' Society is thankful for it. (Mrs. B. Crowe, vice-president)

* * *

Remembrance Day

May 30th was Remembrance Day at Piapot; we had the school children brought in by car; we also had the pleasure of having as our guests the Principal of Lebret, our Missionary, the Mother Superior of Lebret and several Sisters; also the Band Boys, who entertained us with splendid tunes, and of whom we are truly proud. When we heard them play "Oh Johnny, Oh Johnny!" it made some of us feel young and forget we were grandmothers.

While the feast was in progress, our new inspector, Mr. Christianson arrived, and he mingled with us, and remembered every one. He enjoyed the Band boys, and every one was happy to see him again.

The church was filled to capacity for Mass, and afterwards prayers were said in the cemetery. After this lunch was served, Mrs. H. Ball presiding over the tables. We wish to express our thanks to the Principal of the school, to the staff and to the Band, for their share in making Remembrance Day such a happy gathering. (Mrs. B. Crowe)



(Courtesy: Valley Echo)

ST. PHILLIP'S, SASK.

May 24—Our boys' softball team were taken to a picnic at the town of Pelly, Sask., where they competed against seven other teams for a \$10 prize. The draw matched us with the Arran boys, (they were a bunch of overgrown students, if they belonged to any school at all), anyway they were supposed to be school boys, the size of them frightened us and we gave the game away in the first inning 13-1.

May 26—Sunday, a calm bright day, just made to order for the procession of Corpus Christi. A large crowd attended the Mass and marched in the procession along the highway and through the woods, loud singing and praying was heard as the procession lasted one hour. It was a day of special prayer for peace.

May 31—Another impressive ceremony is that of the closing of the month of Mary. The Children of Mary, carrying their banner, followed by the other children, march to the church in procession order, singing the Litany of Loretto and hymns, the Rosary is said and the sermon on the Blessed Virgin Mary follows, then some candidates are received in the society of the C. of M. Acts of consecration are read and the ceremony ends with the Benediction of the Blessed Sacrament.

June 4—The Keesekoose Homemakers' Club had its seventh weekly meeting. The Club started on the 23 of April under the direction of Mrs. Craig. Since then it has made good progress and much work has been accomplished. The officials are: Mrs. James Stevenson, president, Mrs. W. J. uewezance, vice-president, Mrs. Roy Musqua, secretary, and Mrs. Craig, treasurer.

June 6—The Homemakers' Club serve lunch at the home of Chief William Quewezance, where the Indians gathered to receive payment of their interest money, and made \$14.85 for the Club. They will serve another meal on Monday, June 10, when the Treaty will be paid.

* * *

A Steeple for St. Phillip's Church

For over 40 years the church bell of St. Phillip's was never higher than 12 feet off the ground. Now it has a prominent place above the church. Father Bousquet, O.M.I., just had a \$400 steeple added to the church, which improves it to the satisfaction of everybody. The sound of the bell will be heard farther now, and more Indians will be awakened on Sunday morning. There is something about this bell that the Indians should not forget: Father Decorby who had this bell made in 1897 with money collected from the Indians had this inscription put on it: "KIJE MANITO JAWENIM ANIJINABEK. J.D.", meaning: "God be merciful to the Indians." The letters J.D. are for Julius Decorby. The bell was first used for the old mission church on the Reserve and was blessed by Archbishop Langevin in the year 1902 or 1903.



MARIEVAL NEWS

News from the Reserve

MAY 22nd—

Alex. Mainville had the misfortune of seeing his house destroyed by fire. No one was at home at the time. All the people were at church for the Good Friday service.

MARCH 24th—

Easter was well celebrated on the Reserve. After the 7 o'clock mass, where most of the people received Holy Communion, a large crowd of our parishioners gathered in the basement of the church for a breakfast prepared and served by the Knights of the Reserve. All returned to the High Mass, at which mass a sermon in Indian was given by our missionary.

In the evening, the basement of the church was again the scene of a large gathering. Bingo was a feature of the evening, but the key-note was the interesting amateur hour presented by the school children. Among the contestants, Rev. Fr. Chatelain figured with a song, and Father Dumouchel acted as master of ceremony.

APRIL 14th—

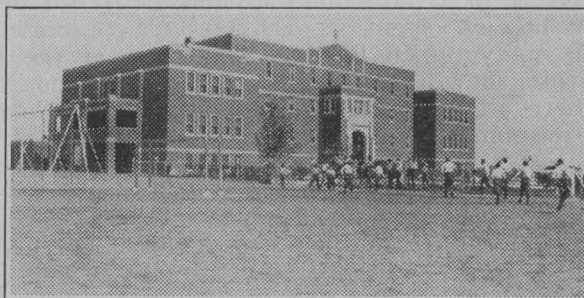
All the Knights of the Reserve, headed by Fr. Dumouchel, went to Kenora to attend the second initiation of the Knights of Columbus. Our trip was enjoyed by all, as also was our short stay in Kenora.

APRIL 28th—

A Bingo party was held in the basement of the church, under the auspices of the Ladies of Ste. Anne. Prizes were given, and the proceeds amounted to \$50.00.

Two young ladies of the reserve died lately. They are: Rosie Morisseau and Louise Morisseau, the wife of Casimir Adams.

Eddie Bruyere.



Muscowequan School, Lestock, Sask.



SACRAMENTALS

A Sacramental is any object set apart and blessed by the Church to excite good thoughts, to increase devotion, and thus to remit venial sin.

Blessed candles and holy water are sacramentals of frequent use in Catholic homes.

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"The Indian Missionary Record"

N O W ! !

Every penny helps your paper

FOR OUR INDIAN READERS

SPECIAL RATE THIS MONTH ONLY

25¢

FORT FRANCIS, ONT.

On Corpus Christi Sunday, all who came to receive the Lord's Blessing, while attending the public procession could see the Priest wearing new Vestments. These liturgical vestments were made by the good and devoted Mrs. Melamcon, President of the Ladies of the Altar, who had greatly helped in raising money, to buy the necessary silk material for the purpose. Is it not true to say that when there's a will there's a way?

* * *

Silver Wedding—

On May 27 Mr. and Mrs. William Redwood were celebrating their Silver Jubilee by attending Mass at 9 o'clock, having all their relatives and friends present. At noon dinner was served to all the company at Mr. Sparvier's residence. Among the guests numbered Rev. Father Principal and nine school children. Emma Redwood acted as waitress. Several tents were put up for the large family gathering, and at night every one made merry, closing the day by the usual dance.

* * *

Picture Show—

May the 24th and 29th were indeed great days in Crooked Lake. In the afternoon we all gathered in the Basement of our Church where a gentleman gave moving pictures. The following titles are among the most enjoyed by all, old and young. **The Royal Visit;** **The careless Farmer;** teaching us to keep things in order so as to have them last longer; **Helpful Henry;** a city boy who spent his vacation days on a farm learning many useful lessons; **The story of the Binder Twine;** showing us beautiful sceneries of the Far East where all the work is done before a single ball of twine comes to our country.

* * *

A Delightful Surprise—

This time, Boys' turn. Yes good boys, the Crusaders of the Sacred Heart and Altar Boys (even the beginners) had a very nice picnic on the farm on May 31st. What a splendid idea to close the beautiful Month of May by such a rejoicing in honor of the Sacred Heart of Jesus. If you were to come and visit us this month, you would find everybody working hard to win a prize from Brandon or Regina Fair. Art work or needle work. Mending, knitting as well as the weaving of a scarf, is plenty of exercise the skill of little Indian girls while boys are getting clever in managing the fret saw describing handsome designs.

Out of doors every member of the staff is also kept busy: the church has been painted, the front lawn is green with new grass and young tree plants and shrubs. Behind the shop some men are putting up a grain-grinder run by the new electric power which also sets to work the dough-mixer in the bakery. What a difference with years gone by. And if we turn our eyes to the playgrounds, high posts have been put up back-stop, so the boys have a very nice ball field; and the baby-girls are seen building up sand houses and bridges in their own square lot.

PARISH NEWS

The Ladies of St. Anne are always very active in the achievement of their aim, namely the support of the Church and mutual assistance between the members of the congregation.

Rev. Fr. Dumouchel was appointed chaplain of

the Ladies of Ste. Anne. As he speaks Indian will be a great advantage to us, as many of our members talk mostly Sautaux.

Our last movement was the setting up of a Bin party, which brought the sum of \$50.00 for the church.

As a response to the call for prayer for peace made to all Catholics by Our Holy Father, many from the Reserve come every evening to the prayer in honor of Mary. At the beginning of May, novena to our Blessed Mother was made, and the attendance to the pious exercises was most encouraging.

(Mrs. Alfred Mainville)

The Bible History In Sautaux

Preaching of John the Baptist (continued)

Kaye oho o ki iji kakwedjimikon. "Anin dac totamang?" Oho ako o ki iji nakwetawan: "Awegwenij pisikawakanan eyagwen pejik o ka minan eyasnik; mi kaye win ke totang awegwen midjim eyawen." Ojibihigewiniwan o ki pi nansikakon tikaandawat, ambe kaye winawa oho o ki iji kakwedjimawan: "tebenimiweyan, anin enatek tci totamang?" "Kego, awacime, kego nandonehangekon api eji kakansomikoyek inakonikewining."

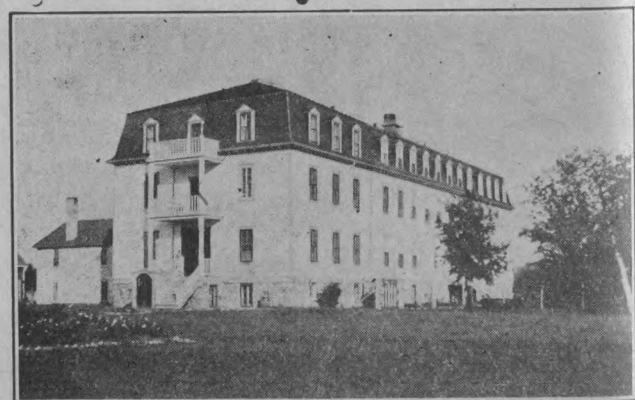
Cimaganican mi ko kaye ka kaye iji kakwedjimikot: "Ninawind dac, anin ke totamang?" Kego mackawisiwin abadjitoketon, kego kaye gagaye nis kek tebendamok ki tipahakowiniwa." Mi dac kakin anicinabek Jeanyan ki ondji ayitawendamok, kaye kakwedjindiwok, taka tci awissinik Kristan. Nakwe wajimat dac oho ka iji ayitawendaminit, Jean oho ki inan ejinit mayamawandjihitinit: Nin nipi-sikaadakewin etta ki minininim anwenindisowin ondji. Al dac metas ke pi akkawit, nawate songendagosi apin. Kawin nin te apitendakosissi tci takonamowak makisinin, kawin apucke ejicitepit tci odjicingwanepitawak, tci apahamowak o makisineyapin. Mi awin, Wenicicit-Maniton ondji kaye ickuteng ki kikaandakowa. Pinassidjikan o nindjing o takonan kaye o ka piniton o manominiwatassowikawin. O ka namamawatonan pakwejikaniminan ot atassowikamikong, ambe pakwejikanackon o ka teakisanan ickuteng ke atawessinak wika. Mi sa ono kikitowinan ki ondji ayangwamimat anicinaben, windamawat kaye minowadjimowin.

CHURCH CALENDAR, SEPTEMBER, 1940

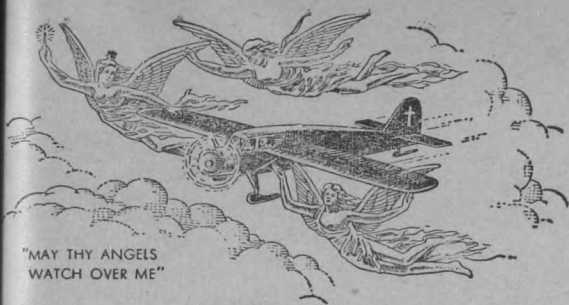
Sunday 8th—Nativity of the Blessed Virgin Mary.

Wed. 18th, Fri. 20th, Sat. 21st—Ember Days.

Sun. 29th—St. Michael, Archangel.



Indian School, Fort Alexander, Man.



The Flying Priest

Saves a little Baby

By Bob Vincent

When Father Paul Schulte, O.M.I., crossed to America on the airship "Hindenburg", he said the first Holy Mass ever held in the air; and immediately after arriving, he prepared to head into the Arctic. He flew his own plane, being a superb and fearless, yet a very careful and cautious pilot, and his only companion was Brother Beaudoin, his mechanic.

To fly in the Arctic is not an easy task even for a first rate pilot. The Arctic summer days are very short; there is always ice floating in the water and often it is difficult to find a landing. However, Father Schulte's skill and courage were equal to the demands made upon them; and soon his sea-plane arrived at Eskimo Point in the Hudson Bay region. There, he expected to meet Father Dionne, O.M.I., with whom he wanted to confer about the work to be done in the Arctic. But Father Dionne was not at Eskimo Point and so Father Schulte and Brother Beaudoin continued their journey farther north to Mistake Bay.

Yet at Mistake Bay too, Father Dionne was not to be found. Instead, an old friend of Father Schulte's, Mr. Voisey of the Hudson Bay Co., welcomed the travelers and told them how glad he was to see them.

"You must stay over night," he said; "the Arctic day is so short and night flying is a hazardous undertaking. It is good to have you here. I only wish Dr. Melling were with you."

"Dr. Melling?" asked Father Schulte. "Why? Is someone sick?"

"An Eskimo baby, Father. A very tiny one. Just four days old; and I am afraid the poor little mite is dying. We've tried everything, but there seems nothing we can do. A doctor is needed—badly needed—but there is none to be had and we are helpless."

Voisey then guided his guest into a tent which gave but scant protection to the young Eskimo mother who, softly moaning, held a tiny child in her arms, looking with hopeless eyes at her unexpected visitors.

"My baby," she whispered in the broken English which was all she could speak besides her native tongue, "my baby—he die—please help—help—"

Help — help — the age-old cry of all tortured hearts, a cry which is instinctively uttered even if the mind knows that help is impossible. Gently Father Schulte examined the child, gently he bade

the mother to have courage and gave her his blessing, promising to do what he could. Then, outside the tent, he stood a moment in deep thought and turned to Mr. Voisey.

"Something must be done," he said. "Where is Dr. Melling?"

"At Chesterfield, Father," answered Voisey. "At Chesterfield — 115 miles north — quite impossible to reach —"

"Hundred and fifteen miles," mused Father Schulte, "maybe — maybe I can do it . . ."

"What are you thinking about, Father?" asked Voisey anxiously.

"I'm thinking of the mother and that baby, and thinking of them, I'm going to attempt to fly to Chesterfield."

Voisey was touched, yet he was also doubtful. Hundred and fifteen miles, and night coming on soon. Even for so intrepid a flyer as Father Schulte it was almost too much to undertake. But the priest waived all his objections away.

"With God's help," he said, "I'm going to make it and save that baby. Let's hurry, my friend. Row me out to my plane. There's not a second to be lost."

Thus Father Schulte set out on his errand of mercy, expecting to find the physician in a few hours and bring him back to the ailing child. But when he arrived at Chesterfield, he found, to his dismay and disappointment, that Dr. Thomas Melling had left the settlement a few days before and was now at Baker Lake, 200 miles west, on the ice-breaker "St. Therese". He was not expected to return for at least two days.

A weaker man might have given up and consoled himself with the thought that he had done his best and that now the matter was out of his hands, but not Father Schulte. For him there was no peace nor rest till he had answered the cry of "Help", the cry of the despairing mother who prayed for the life of her child. If Dr. Melling was not in Chesterfield he had to find him wherever he was and take him back to Mistake Bay and the dying baby.

Fortunately, the Mission was equipped with radio apparatus and the ice-breaker, too, had a receiving and transmitting set, so the first thing Father Schulte did was to establish a contact with the boat and to get Dr. Melling to the microphone. After a little trouble that was accomplished and soon the priest spoke to the physician.

"Dr. Melling," he said with an urgent earnestness that carried its appeal through space, "I flew here from Mistake Bay to see you and to take you with me. We have an Eskimo baby there who is desperately ill. A child of four days — dying — unless quick help is given —"

The physician was deeply sorry, but he felt that there was nothing he could do. It would take him at least two days to get back to Chesterfield and if the child was indeed in so dangerous a condition he would be too late to be of any use. He suggested that, perhaps, Father Schulte could describe the symptoms of the illness and he could advise some temporary remedies, but otherwise it was not in his power to help.

However, Father Schulte would have none of this makeshift treatment which he knew to be useless.

"We need you, Doctor," he said, "and I'm coming after you. It's possible for me to land on Baker Lake, isn't it?"

"I don't know," came back Dr. Melling's hesitating answer. "I really don't know. The water's pretty rough..."

"That won't stop me," laughed Father Schulte. "I'll be at Baker Lake within two hours."

The physician who had never flown in a plane, was naturally hesitant. He objected that he did not have his instruments with him, that drugs might be needed which he could not procure on the ice-breaker. But Father Schulte waived all his objections away with the simple statement: "Doctor — a human life is at stake — a baby's life. You can't fail me!"

So Dr. Melling agreed — who could have done otherwise, listening to the inspiring earnestness of Father Schulte's voice. The doctor said that he would wait for the plane, they would pick up instruments and drugs in Chesterfield and fly to Mistake Bay early in the morning.

However, blind chance almost frustrated the courageous priest in his errand of mercy. Hardly out of Chesterfield and headed for Baker Lake, his plane developed engine trouble and he was forced to undertake one of the most dangerous night-landings of his career. Only his superior skill and his calm trust in Providence saved him from almost certain disaster. It was morning before the plane was repaired and he could continue on his hazardous flight. This time he was successful. About nine o'clock in the morning he sighted the "St. Therese" and achieved a perfect landing despite the roughness of the lake. So impressed were Dr. Melling and his wife by Father Schulte's skill that the good physician entrusted himself quite enthusiastically to the priestly aviator. And this trust was fully justified. The plane traveled safely back to Chesterfield where the instruments and drugs were procured and then immediately took off for Mistake Bay. Rain and fog and Arctic sleet hampered the travelers; the wings of the plane iced up and made the journey even more difficult, but in the end they arrived — and arrived in time. The baby was still living; its feeble wail told them the welcome message that they had not come too late.

Under the skilful administration of Dr. Melling the plaint of the ailing child was soon stilled. In a little while the sothing drugs had done their work and the baby slept peacefully, slept toward recovery and health.

Of the gratitude of the mother no words can tell. To her, Father Schulte was truly a messenger of an all-loving, all-merciful God. She had cried for help and her cry had been answered, and with a heart full of thankfulness and joy, she, too, fell asleep and forgot in slumber the strain and the misery of the past hours.

Mr. Voisey as well as Dr. Melling spoke words of praise to Father Schulte. They told him that through his courage and endurance he had saved a human life. But Father Schulte said: "No, my friends, it was not I — it was my 'plane that accomplished this wonderful task. Without it, I could not have flown a distance of 600 miles to bring a doctor. May God grant that for H's work, for errands of mercy and succor, there will be more such 'planes, such "Wings Over the World" which will beat hope into despairing hearts."

(Courtesy "Marienbote")

Next month—another short story: "The Missionary's Nightmare", by Fr. F. Poulin, O.M.I.

Catherine Kekakwitha

9, FIRST CONVERTS

The blood of martyrs is a seed of Christians. Kanawaki had deserved in the past a sad fame for his ferocity, and here started the miraculous change. Many valiant converts appeared among that savage population. In one year, Father Boniface baptized over 50 adults when the village numbered only 40 souls.

A brave convert was Marie Tsiaonentens, baptized in 1660 by Fr. Pierron; she became a model of sobriety and heroic virtue, when she had been notorious for her drunkenness. She did not take things half-heartedly. She defied people who bade her to throw away her rosary as a charm of the devil. Four drunken men once jumped over her back and tried to put fire water in her mouth but she fought them and spat the liquor back in their face. No human respect for her. One day she discovered that the feast she had been invited to was a medicine-man's "eat-all" for the cure of an old squaw. She arose and challenged: "Everyone who is a true Christian, follow me. We cannot remain at this superstitious feast", and several women had the courage to scorn the laughter of the others and leave the place.

Another convert was the chief warrior Kryu, the proudest of the Mohawks. No one could expect that he would become a catholic, mainly after what had happened in his home. His wife and daughter had been baptized against his will. Soon after his daughter died. He could have judged this as a sign of the old Indian god's anger. He did not rage and seek vengeance, but he abandoned his wife. He went off hunting near Montreal. There he entered a winter hut where he found an old Christian woman who used to pray aloud while working. He started to argue with the woman and found her answers very wise. "The one who taught this woman must have lot of good sense." The squaw introduced the brave warrior to Fr. Fremont who had visited Kanawaki about 1667 and who now was founding a christian settlement at Laprairie. There Kryu wintered to be baptized early in the spring.

EXODUS

When the famous Kryu went back to Kanawaki he took again his repudiated wife and started to talk with enthusiasm about Laprairie. It was a hard stroke for the pagans, as the famous chief had much prestige. He asked his fellow warriors to become Catholics, and forty volunteered. The pagans were furious. Father Bruyas came and tried in vain to appease the indignant Mohawks. Fr. Boniface found wiser to leave Kanawaki with his new converts, who, every day were injured, scorned, and prosecuted. Six canoes left on the Hudson, not with the savage war songs but singing hymns. This triumph was the last one for the Jesuit who died shortly after, exhausted by his missionary work. Tekakwitha heard all about those religious quarrels and disputes. Her uncle was a leader among the pagans. She must have seen many meetings, listened to much gossip and arguments. But never a Black Robe noticed her. She did not follow either the converts nor the fanatic pagans. She followed her own little path, and only one event called the attention upon her: her determination not to get married. She was already eighteen years old.